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COMMUNICATIONS.

RETROSPECT OF MISSIONS

To the EAST INDIES, to AFRICA, and among the INDIANS OF NORTH AMERICA, under the direction of "the Board of Managers of the General Convention of the Baptist Denomination in the United States."

Our Father, who art in heaven; hallowed be thy name; thy Kingdom come; thy will be done in earth, as it is in heaven."

Nº. VIII.

Mission to the East Indies.

Continued.

FOR sometime after Mr. Coleman's arrival in Burmah, he was unable to attend to the study of the language, owing to a slight hemorrhage of the lungs, although the discharge was small, it greatly reduced his strength. For two months he was extremely weak. He was obliged for a season to abandon all his studies, and almost entirely to abstain from conversation. But as soon as his health began to improve, he resumed his studies; and, by the assistance of a teacher, made very

rapid progress. In a few months he read the catechism, tract, and first chapters of Matthew, which were printed; beside copying the grammar, and part of the dictionary compiled by brother Judson.

It was now deemed proper to make a more public and particular entry upon the great object of their mission—preaching Christ, as the only means of salvation to a lost world. To accomplish this purpose, they purchased a small piece of ground adjoining the mission premises, and erected on it a zayat, or place of public resort, in which they determined, if the government did not interfere,

to have stated public worship. The situation selected for the building was one of the best that could be obtained, being on one of the principal roads leading from the city to the great pagado. Speaking of this humble attempt to disseminate the "glad tidings of great joy which shall be to all people," Mr. Judson says, in one of his letters—"It will, at least, draw us out of our present retired and almost invisible situation, brings us into public view, and make us accessible to the multitudes who pass and repass on business and worship. O that it may prove a Bethel, a house of prayer and praise!"

From his former addresses and desultory exhortations, Mr. J. had reason to hope, that a little light was spreading around. Some expectations had occasionally been entertained that a few were disposed to listen with attention to the word; but not one person had yet presented himself, on whose mind the *special* operations of the Holy Spirit were discoverable. Want of success gave rise to frequent self-examinations, and, although these resulted in convictions of his own weakness, the sure promise of God that the "heathen should be given to his Son for an inheritance," would sustain his drooping spirits; and he trusted that the day was not very distant when it would be manifest that the precious seed, he was attempting to scatter in weakness, would, by the quickening in-

fluences of the Spirit, produce a plentiful harvest.

On Lord's-day, the 4th of April, 1819, the building of the zayat being sufficiently advanced for the purpose, a few of the people who resided in the neighbourhood were collected in it, and public worship was commenced in the Burman language. The congregation consisted of fifteen persons, besides children. Much disorder and inattention prevailed, owing to the most of them not being accustomed to attend Burman worship. On the following Lord's-day a similar attendance was given.

The zayat was completed on the 24th of April. The next day, being the Sabbath, the mission family assembled in it for morning worship, with the intention of continuing it there for a few Lord's-days, rather than in the house, in order to give the Burmans some idea of the place. In the afternoon, about 25 or 30 were present, beside children. At the close of the service several tracts were distributed to the strangers.

The advantages of worshipping in the zayat were now made obvious. Inquirers immediately began to flock in; and on the 26th, he had an audience of about a dozen, several of whom were from the neighbouring village of Thambet, who paid very great attention. One of them called again the next day in company with a petty officer from another village; and after staying the most of the

day in receiving instruction, they promised, when about to depart, that they would come as often as the distance of their residence would permit. This person, with a young man named *Moung Koo*, who left his name with Mr. J. to pray for him, that he might be a disciple of Christ, and be delivered from hell, gave some hopes of their being under a sense of conviction; but after a few visits they were seen no more.

On the last day of April, *Moung Nau*, the first native convert, attended worship in the zayat; but from his silence and reserve, excited little attention or hope. About 30 persons were present on Lord's-day, the 2d of May, very few of whom paid any attention; or probably received any benefit.

Moung Nau continued constant in his visits to the zayat, and from the evidences of repentance for sin, and faith in the Saviour, which were exhibited in his whole conduct and conversation, Mr. Judson began to entertain the pleasing hope that the Lord was about to display his abundant grace in the salvation of some of the poor Burmans. During this cheering expectation, the fears of the inquirers became so great as to cast a shade over the animating prospect. They were unanimous in the opinion that the emperor, who was absolutely despotic, would cut off all who embraced the new religion, as he had already for a long time persecuted the priests of the established religion, because they

would not sanction all his innovations. Those who seemed most favourably disposed, advised Mr. Judson that he had better not stay in Rangoon teaching the common people, but that he should go directly to the emperor, and solicit his approbation, for no one would dare to prosecute his inquiries with the dread of the emperor before his eyes. Mr. J. attempted to allay their fears, and encouraged them to trust in the care of an Almighty Saviour; but they spoke low, and looked around suspiciously, when they mentioned the name of the "*owner of the sword!*"

Moung Nau alone, of all the inquirers, seemed immovable. When told plainly that he had nothing to expect in this world but persecution, and perhaps death, he replied, "It is better to die for Christ, and be happy hereafter, than to live a few days, and be forever wretched." He regretted the want of a believing associate; but said he was "determined to adhere to Christ, though no Burman should ever join him." All the members of the mission family conversed with him, at different times, on the state of his soul, and were fully satisfied that a work of grace had commenced in his heart.

Early in the morning of the 10th of May, he came to the mission to take leave of the brethren, being obliged to go a distance after timber, his usual occupation. Mr. J. took him alone, and prayed with him, and gave him a written

prayer to help him in his private devotion. He received his parting instructions with great attention and solemnity; said he felt that he was a disciple of Christ, hoped that he should be kept from falling, desired the prayers of all the mission family, and expressed a wish that if he held out some time after his return, they would suffer him to profess Christ in baptism. Owing to the unfaithfulness of his employer, he did not go on the contemplated journey. In a few days afterwards he received an advantageous offer to go to Ava in the service of the boat owner. The brethren advised him not to go. They determined to employ him in copying some small things for distribution, which they could not get printed at the time, and to allow him ten ticals per month. The main object, however, was to keep him in the way of instruction, hoping that ultimately he would be useful to his countrymen.

Mrs. Judson, under whose instruction he was now placed, in a letter to a friend in this country, mentions the following very interesting remarks which he made to her when reading to him the scriptures. 'Beside Jesus Christ, I see no way of salvation. He is the Son of the God who has no beginning, no end. He so loved and pitied men that he suffered death in their stead. My mind is sore on account of the sins I have committed during the whole of my life, particularly in worshipping a false god. Our religion, pure as

it may be, does not purify the minds of those who believe it: it cannot restrain from sin. But the religion of Jesus Christ makes the mind pure. His disciples desire not to grieve him by sinning. In our religion there is no way to escape the punishment due to sin; but, according to the religion of Christ, he himself has died in order to deliver his disciples. I wish all the Burmans would become his disciples; then we should meet together as you do in your country; then we should all be happy together in heaven. How great are my thanks to Jesus Christ for sending teachers to this country, and how great are my thanks to the teachers for coming! Had they never come and built that zayat, I should never have heard of Christ and the true God. I mourn that so much of my life passed away before I heard of this religion. How much I have lost!' 'It is peculiarly interesting to see with what eagerness he drinks in the truths from the scriptures. A few days ago, I was reading with him Christ's sermon on the mount. He was deeply impressed, and unusually solemn. 'These words (said he) take hold on my very liver; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings to the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes

the mind fear God, it makes it of its own accord fear sin.' When I read this passage, Lay not up for yourselves treasures, &c. he said, 'What words are these! It does not mean that we shall take the silver and gold from this world and carry them to heaven; but that by becoming the disciples of Jesus, we shall live in such a manner as to enjoy heaven when we die.' We have taken him into our employ for the present, as a copier, though our primary object was to have him near us, that we might have a better opportunity of knowing more of him before he received baptism, and of imparting to him more instruction than occasional visits might afford. Mornings and evenings he spends in reading the scriptures, and when we all meet in the hall for family worship, he comes and sits with us; though he cannot understand, he says he can think of God in his heart."

On the 6th of June, after partaking of the Lord's supper in the evening, a letter from Moung Nau was read, in which after stating he believed in the "divine Son, Jesus Christ—and that he suffered death in the place of men, to atone for their sins"—and that, "like a heavy laden man, he felt his sins were very many," he solicited baptism at their hands, and requested that they would still "unfold to him the religion of God, that his old disposition might be destroyed, and his new disposition improved."

The missionaries had been sa-

tified, for some time, concerning the reality of his religion, and therefore voted to receive him into the church by baptism, on the following Lord's-day; but owing to the confusion into which the town was thrown by the expected departure of the viceroy for Ava, on important business, the nature of which no one could conjecture, it was thought prudent to defer the ordinance until his departure. In a few days it was announced, that the king was dead, and that his grandson, had succeeded to the throne. Considerable bloodshed took place at Ava; the young king's uncle, Tounng Oo, with his family and adherents, who wished to raise him to the throne, were executed, and one of the princes was placed in confinement, where he died. The disturbances were soon settled; they did not affect the missionaries.

Mr. Judson, in his journal, under date of June 27th, Lord's-day, observes—"There were several strangers present at worship. After the usual course, I called Moung Nau before me, read and commented on an appropriate portion of scripture, asked him several questions concerning his *faith*, *hope*, and *love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the zayat. We then proceeded to a large pond, in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O may it prove the be-

ginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

ILLUSTRATIONS OF SCRIPTURE,

Selected from "Travels in Palestine, through the countries of Bashan and Gilead, east of the river Jordan," a recent and interesting publication, by J. S. Buckingham.

"In the court of the house," at the ancient Tyres, "where we lodged, I observed a female who wore on her head a hollow silver horn, rearing itself obliquely upwards from her forehead, being four or five inches diameter at the root, and pointed at its extreme. Her ears, her neck, and her arms were laden with rings, chains and bracelets."

"The first peculiarity reminded me very forcibly of the expression of the Psalmist, "Lift not up thine horn on high, speak not with a stiff neck." "All the horns of the wicked will I cut off, but the horns of the righteous shall be exalted." Ps. xlxxv. 5—10. In the song of Hannah, on the presentation of her first-born Samuel, at the temple of Jerusalem, she exclaims, "Mine horn is exalted in the Lord," 1 Sam. ii. 1. The last recalled to my memory, with equal readiness, the species of wealth which the chosen Israelites were commanded to borrow from the Egyptians, at the time of their departure from among them, and of the spoils taken in the wars with the Canaanites whom they dispossessed, when it is stated that many shekels of silver and of gold were produced on melting down

the bracelets, the ear-rings, and other ornaments of the women and children, whom they had made captive."

"In the route between Jerusalem and St. Elias, I was particularly struck with the appearance of several small and detached square towers, in the midst of vine-lands, said by our guide to be used as watch-towers, from which watchmen look out to guard the produce of the lands themselves, even in the present day. This may explain, I think, the use and intention of that mentioned in the gospel, "A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and *built a tower*, and let it out to husbandmen, and went into a far country." Mark xii. 1.

"The whole of the plain, from the mountains of Judea on the west, to those of Arabia on the east, may be called the Vale of Jordan; but in the centre of the plain, which is at least 10 miles broad, the Jordan runs in another still lower valley, perhaps a mile broad in some of the widest parts, and a furlong in the narrowest. Into this we descended, and we thought the hills of white, clayey soil on each side to be about 200 feet in height; the second or lower plain being about a mile broad, generally barren, and the Jordan flowing down through the middle of it, through banks which were now 14 or 15 feet high, while the river was at its lowest ebb. There

are close thickets all along the edge of the stream, as well as upon this lower plain, which would afford ample shelter for wild beasts, and as the Jordan might overflow its banks when swoln by rain, sufficiently to inundate this lower plain, though it could never reach the upper one, it was most probably from these, that the lions were driven out by the inundation which gave rise to the prophets simile, "Behold he shall come like a lion from the dwelling of Jordan against the habitation of the strong." Jer. xlix. 19, and l. 44.

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"We had now quitted the land of Sihon, king of the Amorites, and entered into that of Og, king of Bashan. The mountains here are called the land of Gilead. We continued our way over this elevated tract, continuing to behold with surprise and admiration, a beautiful country on all sides of us. Its plains covered with a fertile soil, its hills clothed with forests, at every new turn presenting the most magnificent landscapes, that could be imagined. Among the trees, the *oak* was frequently seen, and we know that this territory produced them of old. In enumerating the sources from which the supplies of Tyre were drawn in the time of her great wealth and naval splendour, the prophet Ezekiel says, (xxvii. 6.) "Of the oaks of Bashan have they made thine oars." Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have

translated this word by *alders*, to prevent the appearance of inaccuracy in the inspired writer. The expression of *the fat bulls of Bashan*, which occurs more than once in the scriptures, had seemed to us equally inconsistent as applied to the beasts of a country generally thought to be a desert, but we could now fully comprehend, not only that the bulls of this luxuriant country might be proverbially fat, but that its professors too might be a race renowned for strength and comeliness of person. It was called the land of giants, probably, from the great strength of its people. Duet. iii. 13. It contained three score great cities, with walls and brazen bars. 1 Kings iv. 13. And Og, the king of Bashan, pre-eminent above his subjects, slept on a bedstead of iron, which was nine cubits long, and four broad, after the cubit of a man." Duet. iii. 11.

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"The country comprised under the name of *Gadarene*, might well have reached from the region of Scythopolis to the borders of Tiberias. The eastern shores of the lake are often so called in the writings of the New Testament: a very striking instance may be quoted after the stilling of the tempest on the sea of Galilee, where it is said, "And they came over into the other side of the sea into the country of the *Gadarenes*," which says the succeeding Evangelists, "is over against Galilee."

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"The account given of the de-

moniac, from whom the legion of devils was cast out here, struck us very forcibly, while we were ourselves wandering among rugged mountains and surrounded by tombs, still used as dwellings by individuals and whole families of those residing here. See Mark v. 2. 7. A finer subject for a masterly expression of the passions in all their violence, contrasted with the serenity of virtue and benevolence in Him, who went about doing good, could hardly be chosen for the pencil of an artist; and a faithful delineation of the rugged and wild majesty of the mountain scenery here, on the one hand, with the still calm of the waters of the lake on the other, would give an additional charm to the picture."

"Before we departed" from the ruins of the ancient Gamala, "we were taken to see one of the ancient Roman tombs, now used as a carpenter's shop, the occupier of it being employed in constructing a rude plough, and in filing the irons to one of those long Syrian goads, which serve to spur the animal with one end, and clear the plough of clods with the other. On examining the size and weight of this iron at the foot, Maundrell's conjecture struck me as a very judicious one, that it might have been with such a weapon that Shamgar made the prodigious slaughter related of him. He slew of the Philistines 600 men with an ox-goad: and he also

also delivered Israel. Judges iii. 31."

It has been asserted that the cemeteries of the ancients were *universally* excluded from the precincts of their cities, and this is said to be evident from a view of all ancient cities in the East, as well as by accounts left by authors concerning this mode of burial. This, however, though true of the Greek and Roman settlements, is not accurate when said of Hebrew towns; and that it was not the case at Jerusalem, there is the most unequivocal evidence, since we have accounts both of royal and private tombs within the city. "So David slept with his fathers, and was buried in the city of David, which is Mount Zion; 1 Kings ii. 10. And Ahaz slept with his fathers, and was buried with his fathers in the city of David. 2 Kings xvi. 20."

"Turning to the northward, through the valley of Jehosaphat, we came to the pool of Siloam, at which the blind man washed off the clay and spittle placed by the Saviour on his eyes, and received his sight. It is *now* a dirty little brook, with scarcely any water in it, and even in the rainy season is said to be an insignificant muddy stream. The illusion created by Milton's sublime invocation to it, in the opening of the *Paradise Lost*, is entirely done away by the sight of the spot itself. Such changes does time produce in the aspect of things."

Mangling the Bible.

To do justice to such an article, would be to occupy more of your number than falls to my share. The extremes of the subject appear to be—The first aberration from an implicit faith: And the greatest extent of Unitarian infidelity. I shall only remark on the former. An implicit faith receives the Bible with the simplicity of a little child. It reads and believes, guided by one unerring rule—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness." (2 Tim. iii. 16.) These properties are necessary to constitute the Bible what it is—A standard which all denominations acknowledge; and to which reason itself cheerfully bows. It is *above* reason. A perfect rule of life. An unerring guide to prayer. The revealed will of God.

Its practical uses are seen in the progress of Christian experience thus:—The child of grace supplicates a supply of his spiritual and temporal wants, humbly closing—*If it be consistent with thy will.* The Lord replies—Does he mean consistent with my *secret* or *revealed* will? With the former he has no business: and as to the latter let him go and see. He returns and finds there promises, either general or special, suited to all his wants. He selects such as are appropriate; and if any doubts

arise, instead of suborning the word to his own understanding, he seeks *instruction*, by comparing Scripture with Scripture: and finds, (Rom. iv.)—"These things were written for us, also, if we believe on Him that raised up Jesus our Lord from the dead." Also, (Psalm cii. 18.) "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." Now he receives faith in Christ and comes boldly to a throne of grace. He takes the promise—"If ye shall ask any thing in my name I will do it;" persuaded, notwithstanding its latitude, that as the spirit accompanies the word; so it cannot lead him into a lie. But there must be a perfect confidence—no mixture. "That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit." If he does not find the following words fulfilled—"He that believeth on me, the works that I do shall he do also; and greater works than these"—he does not refer them to the sovereign disposal of reason, but to the sovereignty of God, who giveth liberally and upbraideth not, firmly persuaded, that whenever it shall be necessary for him to do these things, the Lord will give him an adequate faith, even should it equal the measure of the Apostles. Where is the abrogation of these promises? Until I find it, I shall believe precisely what the Saviour says, (Luke xvi. 17, 18.)

The first aberration from this faith is to allot certain portions of

the Bible exclusively to particular periods, ages and individuals. More especially assigning the richest truths of the New Testament to the age of miracles. This popular error appears conspicuous, if we consider for a moment, that, if we receive the Bible as a standard of faith and practice, then we admit that it is *above* reason. If it be a perfect rule of life; an unerring guide to prayer; then it cannot be contrary to reason. If it be the revealed will of God; it is impossible that it should be subordinate to or below reason. It follows, that to mangle it, either by allotments, distortions of a part for the whole, or expounding in any other way than according to its own directions, is completely subversive of the whole order of influence, which a divine revelation ought to have, to give it solid utility. A practice which loudly bespeaks ignorance of its truths and of their spiritual influence. The result of such a course would be, a destruction of the common centre around which *believers* of all denominations consistently revolve. The elevation of reason—a standard various as the characters of men. And to make charity a common sanctuary for vanity, hypocrisy, infidelity. These remarks are not made because we fear, such a result. No, in the plenitude of his vanity, man might as well attempt to pluck the sun from the firmament, untie the solar system, and send its planets in confusion through the regions of space. But to show the inconsis-

tency, the deleterious tendency, of deviation from a plain rule, equally dictated by Scripture, reason, and experience—*Receive the whole Bible, and seek the gift of the Spirit to guide our application.*

Were I at liberty to enlarge, I would arrange under this article, neglect of reading the Bible *extensively*, both by ministers and people, a cause of false and contradictory deductions. An abuse of insulated passages. The preference given by the clergy to commentators, rather than to the word with prayer. The dangers to be apprehended from the constant use of commentaries in families; because a multitude of words prevent concise truths from striking deep and making a lasting impression on the mind. The actual rejection of such parts as do not suit our creed, or personal views. And artfully smoothing over those which alarm our consciences. But I will trouble you with only one other remark; it is an effect of that cold, lukewarm piety, which ever marks those rational dividers, subdividers, and subtractors, who, by a misapplied wisdom, actually fritter away the Bible to almost nothing. I mean an abuse of charity among fellow-professors. Because it is said, "Judge not, that ye be not judged," (Matt. vii.) therefore they refuse to "judge righteous judgment." (John, vii. 24.) Hence a reproach increases upon the church, because of unworthy members and an inefficient discipline. The Bible is not deficient in instruction

concerning this duty in all its various forms. To illustrate, let me refer you to 2 Cor. x. 12, 13. It shows, also, the necessity of receiving the whole Bible, and being well acquainted with its contents. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things, without our measure; but according to the measure of the rule, which God hath distributed to us: a measure to reach even unto you." To me the meaning of these words appears to be, that, taking our measure *from the word*, we will compare others to our measure, *by the word*, and thus speak of the weak, the strong, the lukewarm, slumbering, cold, nominal professor and hypocrite.

ORIGINAL SIN.

How came sin into the world? It is a twin element, coeval with the good principle, and eternally at war with it, say the magi of the East. It originated in the brain of our wayward mother from the fumes of the forbidden fruit, say some. Most people suppose it the invention of the devil, while many think it grows as naturally in the soil of the human heart as weeds in a garden.

A few Sundays since I was entertained, or rather detained, at

church a long hour, by what I suppose the preacher believed an ingenious discourse on this subject. After returning from the house of worship, I ventured to take a walk in the fields, and give myself to meditation on the subject just discussed. I had no improvement or practical application of the discourse from the desk. Indeed, I did not conceive how it could admit a rational one. I was totally ignorant how a deep, intricate and sophistical replication to the questions—"Who is the author of sin?" "How came it into the world?" "Are men punished for Adam's sin?" could consistently be applied to the hearts of sinners, or in the least have a tendency, to awaken them to the great concerns of *eternity*.

Happily an improvement both rational and pertinent occurred to me in my walk, which I was persuaded would well answer for every sermon which ever has been, or may be preached on original sin. I had not advanced far, before my meditations were interrupted by the elevated voice of my neighbour, a deacon who had just retired from the same audience with myself. His interesting and earnest tone of voice, made me conjecture his attention was arrested from religious concerns to things nearer home. Here I was not mistaken.

I overheard a discourse, something like altercation between the deacon, his sons and servants.—Some one had informed him that cattle had broken into his corn-

field, and were making great ravages. His servants were ordered to make haste and turn them out and repair the breach. "How came they there?" cried one.—"Which way did they get in?" cries another. "It is impossible, the fences are good"—says a third. "Don't stand here talking to no purpose," cries the deacon with increasing earnestness. "They are in the field destroying the corn, I see them with my own eyes. Out with them speedily, and put up the fence." As I approached him he began to be more calm. "Your pardon, sir—these fellows have quite vexed me. They make me think of our parson's sermon on the origin of sin—spending his time in needlessly inquiring how it came into the world, while he ought to be exhorting us to drive it out." "Your observation is just," said I, "and your directions to your servants contain sound orthodox doctrine—a good practical improvement to the discourse we have heard to-day."

"So the thought strikes me," replied the deacon—"I will hint it to our preacher," "and I to the clergy in general"—"*Go ye into all the world and preach the gospel, &c.*"

ZETHAR.

"HAVE THEY NOT CAUSE TO WEEP."

THOUGH we have sometimes been pained to see the house of mourning transformed into the house of feasting, yet have we sel-

dom found those who would hesitate to say, while contemplating "the end of all men," that "the living should lay it to heart." Not so, however, with the day of one's *birth*. This seems to be considered by most, as a proper season for rejoicing; and such indeed it would be, were we sure that the rational existence which has just begun will be a happy existence. Since, however, the uncertainty is great, it becomes us, if we rejoice, to rejoice with trembling.

But more suitable perhaps it might be, to imitate, in this respect, some of the heathen nations of antiquity. Among them, as we are informed by historians, the *birth day* of an infant was a day of *mourning* for the family. Assembling around, they compassionated the child which had had the misfortune to receive the fatal present of existence. In this, their conduct seems to have been in strict accordance with the maxims of Grecian sages. "When we reflect," said these wise men, "on the destiny which awaits men on earth, we ought to *bedew his cradle with our tears*."

Such were the sentiments of heathen philosophers while contemplating the various sufferings which fall to the lot of humanity in this *present* state of existence, where the cup of affliction is never unmingled with mercy. Would they not then have wished that their "eyes were a fountain of tears," had they been permitted to send a penetrating glance into that world of complete and end-

less wretchedness, whither shall be driven "all the nations that forget God?" Most surely he who traces the progress of a poor heathen from the cradle to the grave, and from the grave down through the flight of everlasting ages, must be ready to exclaim, "There is *cause to weep* over him."

Behold that infant which opens its eyes upon the light of life, in India, China, Africa, or our own western wilderness! If the savage monsters of the river are not feasted upon its little limbs; if the vultures and jackalls riot not upon its flesh; if it be not buried alive with its deceased mother; and if it survive exposure to the cold and the tempest, and all the cruel treatment of unnatural parents, what then is before it? A childhood and youth of ignorance, suffering, and unrestrained indulgence of every evil passion: a manhood spent in the cruel and debasing service of an idol god: an old age, if his years are lengthened out so long, of unkind neglect from children and friends, and of gloomy and fruitless attempts to penetrate the tenfold darkness which hangs over the tomb. See him at length, when the cold dews of death begin to settle upon his brow. No pious friend is near to tell him of Him who is "the resurrection and the life." The numerous sins of former years rise to remembrance. He sees that he has not acted up to the knowledge which he had of the character of God, and that he is wholly

"without excuse." He goes down through the dark valley of the shadow of death with no compassionate Saviour to sustain him. He awakes in eternity to the first knowledge of that only name whereby men can be saved, and with the bitterness of despair looks afar off on that happy world which might have been his inheritance, if, while on earth, the gospel of Jesus had been proclaimed in his ears.

Oh, you "who have hope towards God," should you, through the abounding and distinguishing grace of your Saviour be permitted to enter upon that rest which remains for his people, can you meet that look and not feel as though you *might*—as though you *ought*, to have done more for the salvation of the heathen?

REFLECTIONS ON CHRISTIAN HOPE.

THAT there exists a feeling of the soul, or a confident expectation with regard to the future world, which is appropriately called *Christian hope*,—and that many have already felt its cheering influence when the dark clouds of adversity were gathering around and threatening to visit them with calamities, under which it would seem they must sink in despair are positions which scarcely need an argument to entitle them to the entire confidence of my readers. For on what other ground can we account for all that we have seen and heard of those who have pas-

sed through the scenes of life before us, and have experienced little which in itself could render life pleasant or even desirable? Many there are whose whole pilgrimage through this world presents but one dark picture, where the retrospective eye looks in vain for a ray of light to relieve the uninterrupted darkness of the scene. Whence the tranquillity they enjoy,—whence the comfort and consolation in which they so largely and so constantly participate? Unquestionably it springs from a *hope* full of immortality;—that “*hope* which is an anchor to the soul, sure and steadfast.” Remove this, and that calm tranquillity which you observed in them before would soon forsake them; they would soon be borne away by the adverse gales of time; and having nothing by which they might safely hold, would be precipitated into that bottomless gulf of despair whence there is no return. Confine the hopes and expectations of the Christian within the narrow limits of time, and you mar the foundation on which rests all that he holds dear;—you cast over him a cloud of thick darkness, which no glimmering ray of hope will penetrate, while he gropes his way through life only to meet the thicker darkness of the grave. Nor can you drive this despairing gloom from his mind, till you light up again in his heart the hope of immortal life and glory. When this is done, he rises at once superior to all the events of time. He places himself for a

moment in the situation of a glorified saint, who enjoys in the presence of his Redeemer, the full fruition of all that his present hopes can grasp, and then looks back upon the concerns of time and sees them, as they are, too unimportant to engage the attention or disturb the peace of an immortal mind. In this state of mind, what though “woes cluster;”—what though calamities gather around, and the storms of adversity beat upon his shelterless head; he stands unmoved like the rock, around whose base the foaming billows spend their rage in vain, and patiently waits the hour of his release. And even if prosperity smiles,—if fortune bestows her richest gifts upon him, and friends encircle him in the bosom of affection, he still remains unmoved, save that the feelings of gratitude are rekindled in his breast, and glow with redoubled ardour;—he still says and feels that these are not his portion,—these are not his God. Thus so long as he finds “the witness in himself” that he loves God, he has the assurance that “all things,” whether prosperous or adverse, “shall work together for his good.”

And now, reader, let me ask you seriously, if you know by your own experience the value of this *Christian hope*. Have you felt its power to raise you above the concerns of the present life, and fix your thoughts and your affections on things eternal? Bear with me while I urge the question solemnly

to your conscience; for it is one of everlasting moment to you. Nor is it so difficult to decide as you perhaps have been accustomed to consider it. It is only to ascertain what is the general character of your feelings, and in what situation and circumstances you find your chief pleasure. You enter the circle of mirth and gaiety; and what are the exercises of your mind there? Do you find the scene congenial with your feelings?—are you wishing for its continuance; and when it is past do you look forward with a longing wish for the return of another like season of hilarity? Or, on the other hand, do you find that your heart does not beat in unison with the scene before you, but that you are pained to see your fellow beings thus trifle away their

precious moments of probation;—and do you long for the retirement of the closet, where you may pour out your soul in prayer to God for their salvation? But it is needless for me to multiply interrogations; it is not by the efforts of others, but by constant and impartial watching ourselves, that we can obtain a knowledge of our hearts. And are not the interests of the soul of sufficient importance to awaken our attention?—But I will pursue the subject no farther; remember, if you have the *Christian's hope* you will be led to “purify yourself, even as God is pure.” Come then, and let us pursue our pilgrimage through life, cheered on our way by all the consoling and animating prospects which are brought to view in the *Christian's hope*.

MISSIONARY INTELLIGENCE.

FOREIGN.

CHURCH MISSIONARY SOCIETY.

Twenty-second Anniversary.

THE annual sermon was preached on Monday evening, the 29th of April, at St. Bride's Church, Fleet-street, by the Rev. Marmaduke Thompson, M. A. Chaplain of the Hon. the East-India Company, on the Madras Establishment—from John iv. 34—36. Mr. Thompson considered the causes of that joy which affected the Blessed Redeemer, at the prospect of a people prepared to receive Him, as arising—1. From His zeal for the

divine glory—2. From his own awful apprehension of the condition of those who know not God, and His ardent desire for their salvation—3. From His knowledge of the certain efficacy of the Gospel, as the means of salvation to all who should believe.

In applying the subject to the work of missions, the preacher drew the following picture of the state of India, of which he had himself been an eye witness:—

Look around upon the fields which occupy the cares of the Church Missionary Society. Comprehending a population of many myriads of our fellow-creatures and fellow-subjects, they ex-

hibit to us, every where, through all the shores of the Mediterranean, from Africa to New Zealand, from West to East—the most affecting, the most appalling spectacles of sin and wretchedness—of dishonour to God, and of human degradation and perdition.

My Brethren, I speak strongly—I speak, let it be remembered, as an eyewitness! For thirteen years, and upward, my lot has lain among the Heathen—among even the most civilized portion of them, in India. What you have shuddered but to hear, I have often shuddered to behold—and the remembrance is indelible!

Not, however, to exhaust your time in adding to those tales of horror, of moral turpitude, of *abominable Idolatries*, and devouring superstitions, which are familiar to you through many valuable publications, let me declare to you solemnly, from this sacred place, that scarcely could we frame a record respecting India too piteous—too degrading—too base!

There are those, I know, who would persuade you to think differently. Powerfully as these persons have oftentimes been refuted—disproved as their allegations are, by many open and notorious facts, especially that of the almost total absence of moral culture in those native schools which are under exclusive native management, by the known wickednesses of their religious fables and rites, and by the complaints and reproaches, on these accounts, of their own writers—let it suffice me, for the present, to add my own to the many strong and mournful testimonies to the enormities of the gods, the worship, the priests, and the people of India—and, for you, Christians! let no contradictions of false or misguided brethren rob us of your sympathy and confidence, which are our comfort in many labours and tribulations.

On the encouragements offered by India, Mr Thompson thus speaks:—

We will turn, however, from this view. Lift up, then your eyes, and behold the

fields as they appear, not in their own native shades, but in connexion with Christian missionaries. I must not attempt to lead you over the wide survey which we might take with delight: I must still contract your view to a part only—that interesting part—the vast and prolific fields of India. There the scene presented to us is distinctly that of a people now brought, from various causes, to a state of mental excitement unknown for ages; and every where welcoming instructors. I speak of a fact, evidenced and authenticated by the most sensible alterations in the tone and habits of men of all casts, from the Brahmin to the Parian—by the eager desire of multitudes for instruction—by combinations of the learned and affluent among them with ourselves, in school and school-book societies—by the writings and numerous disciples of native reformers—and by the testimony of the missionaries of every society to the respect and attention of willing crowds to the preaching of the Gospel, and the readiness with which parents of every cast commit to them the education of their sons.

The annual meeting was held on Tuesday the 30th of April, at twelve o'clock, in Freemasons' Hall; Lord Gambier, the President, in the chair.

The report was read by the Secretary; and the meeting was addressed by the Treasurer, on the state of the funds. The receipts of the year had exceeded those of the year preceding, by about 2000*l.*; and the payments, as will be seen by the following, had nearly equalled the receipts.

Total net receipts, - £32,975 9 7

Total net payments, £32,896 13 2

Lord Gambier:

LADIES AND GENTLEMEN,

I most respectfully and cordially congratulate you on your being assembled together this day, on this blessed occasion, to participate in the heavenly work before us. Every anniversary of our

Institution brings us renewed cause for lively gratitude and praise.

If we view the progress of Christianity within these last very few years, we cannot fail to acknowledge that the cause of the glorious gospel is increasing throughout the world. Through the instrumentality of your missionaries, and the missionaries of kindred Institutions, the light of Divine Truth is spreading into the remotest corners of the earth: heathens are coming to its brightness, and are turned from the power of Satan unto God. Wider fields are opening to the labours of missionaries, and fresh sources supply the means of carrying on this blessed work. Ethiopia is stretching out her hands unto God, and the kingdoms of this world are becoming the kingdom of our Lord and of his Christ.

Here, then, is abundant cause for our thankfulness. Let us offer to the Lord an humble tribute of praise, while we pray for His blessing on the work of our hands. Let us from the heart say—Blessing, and honour, and praise, and holy and thankful worship, be rendered unto the Father of Mercies, throughout all the world, for ever and ever; for great and marvellous are His ways, and holy is His name! Let the people praise Thee, O Lord! yea, let all the people praise Thee. Serve the Lord with fear, and rejoice with trembling.

The report having been read by the Secretary, the Treasurer addressed the Meeting.

John Thornton, Esq.

MY LORD,

The Report has so fully anticipated the remarks which I would have made on the state of our funds, that I have but little to say in my character as Treasurer of the Society. It is, however, very satisfactory to be able to state, that, after a regular increase of several years, they have continued to advance in the last year. At first sight, my lord, it might excite our surprise, when we consider the circumstances of the times in which

we live, that so large a sum as thirty-three thousand pounds should be poured into our treasury in the past year. But on what depends the support of Institutions like these? Is it on caprice, or impulse, or passion? No, my lord: this stream of benevolence springs from the perennial source of Christian love! We have heard an instance of this in the report just read; in the case of the negro woman in Sierra Leone, who, having received benefit from the gospel herself, could not rest till she had brought others to partake with her therein: and this, my lord, as we confidently trust and believe, is the true cause of the increase in our funds: and so far from being surprised at this increase, I must confess that I, for one, expect still more, from the continued and growing influence of this divine principle.

Rev. William Dealtry.

MY LORD,

One of the most important parts of the world visited by this Society is the East Indies. I will not remark on the statement which we have heard, that spheres for labour are opening faster than missionaries can be procured—nor on the impressive letter of the metropolitan of the Syrian church to the Society—nor on that of the Rev. Joseph Fenn, so animating in its details and its prospects, in reference to the Syrian church. But there is another letter, which we have heard, addressed by the governor general of India to your lordship; and, adverted to the statements of that letter, I would ask what must be the character of a population where no moral principles are inculcated on the rising generation;—what the children educated in such native schools must become, in advancing to maturity, every one can tell. Thousands of these children, who would grow up, but for our exertions, in entire ignorance of all that is really good, are instructed in sound principles, and are thus training for the kingdom of heaven.

I would allude to another circum-

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stance mentioned in the report—I mean the benevolent spirit of the Christian negroes collected in the settlements in Sierra Leone. It struck me, while hearing the statements respecting these lately-liberated slaves, that if it had occurred in the pages of ancient ecclesiastical history, that some traveller had lighted upon a people, so anxious for religious instruction, and so devoted to their worship, that they attended daily in great numbers at morning and evening prayers—that they exhibited their Christian charity in a way so remarkable, that, when some outcasts landed on their coast, they ran to them, pouring as it were oil and wine into their wounds, carrying them on their backs to their town, and supplying them with every necessary—this would be a fact to which we should allude, as one of the most interesting which the page of history could produce. We should have said, “Happy are the people under the influence of a spirit like this! and happy are the spectators of scenes like these!” But, my lord, this is an event of our own day; There is now such a Goshen, where the inhabitants have light in their dwelling! There is an Oasis of this kind, even in the deserts of Africa!

As a proof of the power of the gospel, I would recall to your recollection the statement of the report, that these negroes had been under Christian instruction only for the short period of four years. Well might the naval officer who accompanied Sir Charles MacCarthy on a visit to Gloucester Town express his astonishment at this fact; and well did Sir Charles reply, that this was the effect of Christianity, for no such effect could be produced by any other means.

I am very unwilling to trespass long upon your time; but I would say a word upon the newly-adopted American Mission of the Society—a mission, on which I cannot enlarge; but I would state, that, in no part of the world, is the want of missionaries greater than among the

wandering tribes of the American Indians—in no part of the world is there greater anxiety for missionaries—in no part of the world are there greater facilities for carrying on the work in which we are engaged.

William Wilberforce, Esq. M. P.

MY LORD,

I obey your lordship's call the more willingly, because it comes from one with whom my heart is used to vibrate in unison. whenever he touches the string.

It is most instructive and encouraging, my lord, to see how the purposes of the Almighty are carried into execution; and in what way it pleased Him to bless benevolent designs, so as to make them produce their beneficent effects—effects which were not in our contemplation. We sent, for example, some wretched outcasts to a distant country, as criminals not fit to live any longer in our own—we constituted a community of convicts! But, blessed be God! there was that degree of attention to religion in our nation, that we did not send them without sending chaplains to instruct them; that, when no longer in the career of vice, but humbled and brought low, they might listen to the truths of the gospel. And what has been the issue? The chaplains have not only been a blessing in the scene which they were appointed to occupy; but how has the present principal chaplain of New South Wales been honoured; as a chief instrument of establishing the gospel in some of the islands of the Southern Seas, and in obtaining a firm footing for our own missions in the vast islands of New Zealand.

My lord—When the history of this Society shall come hereafter to be read, and the history of these times to be reviewed, and it shall be considered what was our former intercourse, and what is our present connexion with the colony of Sierra Leone, I know not any thing which will tend, in so signal a degree, to establish the truth of Christianity, and to

call from our descendants the most grateful acknowledgments for our being the instruments of effecting that blessed change which we witness. Not many years have passed since the claims of the wretched natives of Africa to the character of men was denied: they were declared to be of an inferior species like the ourang-outang of their forests: but now, under the blessed influence of Christianity, they can establish the highest claim of man; and can lisp, even in our tongue, however imperfectly, their grateful praises, which, united with those in higher ranks of life—for the heart speaks but one language to the Author of its being—are received by Angels, and carried to heaven itself, where they join with accordant voices.

It was, indeed, delightful to hear a friend of mine quoting that striking passage of Scripture, in which the Divine Being, claiming his own prerogative of sovereign power and unsearchable wisdom, declares that the wrath of man should praise Him; that is, that even those purposes which may be deemed to be the most in opposition to Him, purposes formed in fraud and cruelty, should be rendered subservient to His glory.

How strikingly is this the case, in the instance of those poor creatures who were the victims of the slave trade! How little did *they* think, who planned the expedition to carry these oppressed people from their native villages into distant bondage, that they should be made the instruments of bringing these people to Sierra Leone, in order that they might be raised to the high character of Christians, and made partakers of our greatest blessings! Truly may it be said, in this instance, the wrath of man shall praise God!

And we find that even those, whose attention has not formerly been called to objects of this nature, are lost in wonder. It has pleased God to give us, in that country, a governor, of benevolence unexampled; who seems, from morning to

night, to forget the nature of the climate and his own period of life, and to be as active as the youngest man in the most healthy country has ever been found. Sir Charles Mac Carthy has been overcome, as it were, by the triumphs of religion; and he thinks, as indeed he well may, that no power on earth could produce such effects. We have the same testimony too from Sir George Collier—not in conversation merely, but in an official Report, in which he states that he had been present at religious assemblies in many countries in different parts of the world, but that he never saw religious worship performed with greater seriousness and solemnity than among these Christian negroes.

When we consider these blessed triumphs, how can we but rejoice that it has pleased God to give us any share in this good work—how can we but go forward, with still greater efforts, to produce more widely these beneficent effects!

It has been said, that there is, in every dark prospect, some luminous spot, on which the eye loves to stay, as that which gives it more delight than the rest of the picture; and I confess, that those, to which my eye is always drawn, as the excellency and glory of our times, are those missionary attempts, which, in Africa, and in India, and in other places, are made for the benefit of man: and if I look, on the other hand, at the commencement of these efforts, I scarcely know on which I dwell with the greatest delight. It was, indeed, a small seed that we planted at first; and it seemed to be visited somewhat rudely by the cold: but it has swelled and increased: its branches have extended to the East and the West, to the North and the South: its foliage is ample and abundant; and its fruit is pleasant to the eye and sweet to the taste, and its leaves are for the healing of the nations.

But a day is coming, when this spectacle itself will be outdone! May we all

there witness with joy the numberless converts from all parts of the world assembling together, and in one temple of the Almighty uniting in ascribing to Him all glory for evermore! I can conceive of our Johnsons then coming from one part, and our Morrisons from another, and our Marsdens from a third; and their various converts assembling as the joy and crown of Him who had been their friend, their teacher, and their guide below, and entering into the everlasting happiness which awaits the blessed. Oh, it does us good, my Lord, to look forward to that day.

But we have known only the joyous part of our solemnity; there are those, who, in this work, have been called to labour hard and to suffer much; but they are conscious of that great truth, that *the things which are seen are temporal, but the things which are not seen are eternal*. They can say with the Great Apostle, who, for thirty years was himself an evidence of what he declared—*I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed*.

Thomas Fowell Buxton, Esq. M. P.

MY LORD,

Much has been said of what has been done for the conversion of the heathen; and, while I call you away for a time from those brilliant scenes, which have been brought before our eyes, as by the wand of the enchanter, I shall not be suspected, I am sure, of not rejoicing in the great work that has been done, or of looking with sublime indifference on the progress that has been made; and still less shall I be suspected of undervaluing the services of those good, and great, and brave men, who have engaged in this labour, and who have gone forth, leaving every thing dear to them behind, and seeing nothing before them but privation and toil. The man who goes forth under these feelings and on these principles, must possess as much of real and true heroism, unknown as he may be to

fame, as the man who in the field draws down the applauses of mankind.

But, though much has, indeed, been done, I cannot help thinking that our minds should wander, as mine has been tempted to wander, to a much wider field—to what still remains to be done! I cannot but look, from countries visited and blessed by Christian missionaries, to those extensive regions which have never been visited and blessed by such men. I look from that enlarged but yet too narrow empire, which christianity has already obtained, to that still larger empire on which, as yet, no Christian traveller has set his foot.

A feeling of deep regret continually forces itself on my mind, when we are discoursing on these things, that eight hundred millions, perhaps, of our fellow-creatures—a number too large to be embraced by the finite comprehension of man—that eight hundred millions of our fellow-creatures should be living, at this day, in ignorance, and darkness, and superstition, and crime! I cannot but ask, “How is this?”—and that thirty millions, probably, of these people, bone of our bone, and flesh of our flesh, as susceptible of happiness or of misery as we are, all of them candidates for immortality, and for whom Christ made a full and sufficient atonement as well as for ourselves; and not a year elapses, but thirty millions of them descend to the grave, never having heard a word of that revelation of mercy, which, if they had known, might have been the greatest of their blessings.

In India, millions of our fellow-creatures still bow the knee to stocks and stones; and have clothed their own imaginary gods with passions and attributes, which would disgrace the worst of criminals. I advert, too, to one fact, which is established on official authority: it does appear, that, under a government of our own in India, eight hundred females perished, last year, on the funeral pile! May I not pause, therefore, in the

midst of our mutual congratulations, and ask "Why is this?"

Of Africa, I cannot say that there has been no Christian visit to that devoted country. That quarter of the globe has, indeed, been visited and plundered by men called Christians. In them, there was no want of zeal and vigilance: Christian capital has there been invested in human flesh and human blood; and could we but now rouse up for our noble objects as much spirit and enterprise, and vigour, as directed those disastrous and wicked proceedings, a ray of light and hope would beam upon our efforts. There have been, indeed, Christian triumphs gained in this very quarter; but still greater triumphs would be gained, were there not an obstacle more hostile to the success of our efforts than any that we meet among the heathen—I mean the indifference which prevails among ourselves toward their conversion.

I will put the case to myself; "You are a professor of christianity—you avow your belief of its truth, and admire its doctrines—you enumerate the blessings which He gives, who gives all things; and you count among them that greatest of all, His "inestimable love in the redemption of the world"—you know that Christian charity is the inseparable fruit of true faith—and you know that this charity seeks, above all things, the salvation of the souls of men. What do you do? You subscribe your two or three guineas a year! The conversion of eight hundred millions of souls—there is the object to be accomplished!—and there is the sacrifice which you are prepared to make for it!" Were I to say, in the ordinary business of life, "Such an object is my grand concern; to that, I direct all my powers; on that, my very soul is centered; and I give for this great object my two-and-forty shillings a year,"—such professions would be counted but an idle mockery, when compared with such feebleness and inadequacy of exertion.

Every quarter of the globe is crying to us for assistance—or if any cry not, it is because the people know not their own need; but they are crying to us in multitudes. The reproach of neglect has rested too long on all churches, on our own as well as others. We have not felt as we should feel for the conversion of the heathen; and if we would, one and all—not those who are without, but those who are within the sound of my voice—if we would all give to this cause—the cause of man and of God, for it is the cause of God as well as of man—our best affections and our influence—the day is not far distant, when we should see a general revolution in the face of the moral world,

DOMESTIC.

TUSCARORA MISSION.

The Rev. J. C. Crane, to the Domestic Secretary June 26, 1822.

I HAVE NOW entered upon my sixth year among the Tuscaroras. I have had my mind more than ordinarily occupied in reflecting upon my own state, and the state of my people, by the return of a period which I have been accustomed to regard as an appropriate season for a serious review of my labours, a renewed dedication of my all to God, and a special attention to the state and prospects of the mission. I believe the Board, as well as myself, are persuaded that we have not "laboured in vain." We have much reason to hope that more than one, or two, are now in heaven through faith in the gospel which has been preached to these Indians; and we believe that others have entered the straight and narrow way that will lead them to the same end. From the grace and promise of our dear Redeemer, we had reason to expect such rewards; we had reason to expect more; and more would have been

realized, if our fidelity had been equal to our mercies.

I shall write you an account of the station in a few days. O, my dear sir, pray for us, that the arm of the Lord may be revealed, that the counsels of the wicked may come to naught, and that the souls of this poor people may "escape the snares of the spoilers."

SENECA MISSION.

Rev. T. S. Harris to the Domestic Secretary—July 18, 1822.

DEAR SIR—I herewith send you the Journal of the Missions to the present date. It will perhaps be proper to remark, by way of comment, that the Lord has greatly encouraged our hopes, and strengthened our hands, in the midst of our trials and our labours. O, Sir, if we had *faith as a grain of mustard seed*, how soon would these *mountains be made plains, and the crooked paths straight*. Surely, *the Lord will hasten it in his time*. We hope that the prayers of the Board will often prevail in our behalf—that we may be "steadfast, immovable, always abounding in the work of the Lord, forasmuch as they know our labour shall not be in vain in the Lord."

Journal.—Indian Council.

Thursday, June 20.—During the present semi-annual council, some important things have occurred, which may have a favourable influence on the progress of Christianity among this people. The communication from government, stating its determination to encourage civilization on an extensive scale among the Indians, was read to the council. It caused great consternation among the pagan party; and we hope it may be of great benefit in this respect, if in no other—to stop the persecution against the innocent Christians. There was one thing, which, we regret to observe, tended greatly to strengthen the prejudices of the opposite party. It was alleged that Mr. Williams,

of Oneida, had been employed by some *speculating brotherhood*, to make the late purchase at Green Bay, with a view to the removal of the Indians. From this circumstance, Red Jacket took occasion to expatiate on the treacherous conduct of ministers generally, in the severest terms. However improper his sentence of condemnation upon all, for the offence of one, may be, still in the minds of a majority of that party, it no doubt passed for sober reasoning, and undoubted truth. The result of the council appeared, on the whole, to be simply this—that both parties were apparently more determined to pursue with earnestness their respective courses. We may confidently hope, that he who rules among the nations will cause "the wrath of man to praise him, and that the remainder of wrath he will restrain;" that he will bring good out of evil; and will humble the proud opposer at the feet of Jesus. Towards the close of the council, Pollard made a most able speech on the subject of adhering to the gospel, and of the insufficiency of their former religion to make them comfortable here or happy hereafter. Red Jacket, in reply, observed; that he was willing it should be tried on this reservation, to see what it could effect; but as for introducing it on any of the others, it should never take place as long as he had strength to oppose.

Council at the Mission House.

Tuesday, June 25.—The Chiefs met at the Mission House for the purpose of informing us what they would do with respect to embodying their children. This object, after all our anxiety and prayer, is at length likely to be attained. Several things have conspired to retard this business. The prejudices of some of our own people, the caprice of others, the misunderstanding of the Chiefs as to our intentions, and other things, have all been barriers in the way. On this occasion, however, our intentions have been more fully explained; and there appears a greater willingness on the part of the

natives to accede to our measures of instructing the children. The Chiefs said that they were able to put into our school ten children, to be entirely under our control, together with three others from different reservations; and that the other boys, who had grown beyond the age prescribed by the Society, should be faithfully sent from home every day. The number, they remarked, was less than they wished it was; but there was a numerous race of younger ones, who would soon be of proper age to be received. They wished these boys to be kept constantly at their books; and for that reason, they were unwilling to have them instructed in agriculture, or engaged in any kind of work. The impropriety of such a course was shown to them, by saying that it was contrary to the direction of their Father, the President, as they knew from the government circular which had been read to them so frequently; that if their plan was pursued, the school would lose the benefit of the annual appropriation of government; that the Board also expected that the children would be taught to work and to be industrious, as well as to read and write; and that the children would be gainers and not losers by the course which the Board had prescribed. They then withdrew their objections, and observed, that they had supposed our object was probably to make the children work to pay for the clothes they wore, and to keep them, therefore, a great part of the time in the woods; but now they understood all things perfectly, and they should deliver the children into our hands to do with them as we saw proper. This number, they said, would be only the commencement; and we might rest assured, that, in due time, we should receive many more. Monday of next week was agreed upon for introducing the children to the family.

A Day of Fasting and Prayer.

Saturday, June 29.—The family have devoted this day to fasting and prayer in

the view of our approaching solemn charge. We hope we feel desirous to begin every new undertaking with God; for we know that "those whom He blesses are blessed indeed, and that He will avenge His own people though He bear long with them." We trust that the Lord has been with us, and encouraged our hearts to follow on to know the Lord, to press on, "looking not at the things which are behind, but reaching forth to those things which are before."

Arrival of the Children.

Monday, July 1.—This day our eyes have beheld, with unspeakable pleasure, and we hope with devout thanksgiving, fifteen interesting little immortals in the bosom of our family, and apparently much pleased with their new situation and prospects. For this we have long hoped and prayed. O that they may be trained up for God. If our own hearts deceive us not, it is our most fervent petition to Him, "who is able to pity the ignorant and them that are out of the way," that He would vouchsafe to them His divine guidance, that they may be ornaments to the religion of the Saviour while they live, and made fit for a holy heaven when they die. No doubt many fervent prayers of the Board, and the dear people of God, will ascend for their salvation.

Wednesday, July 10.—The number of children admitted to the family has increased to twenty-three. It is probable, however, that some will not continue long. With two or three exceptions, they behave well, and are remarkably intelligent.

Friday, July 12.—This morning several of the larger boys went home without leave, and contrary to the wishes of the teacher and the chiefs. It requires great patience and much judgment to make them obedient.

CATARAUGUS MISSION.

Mr. Wm. A. Thayer to the Domestic Secretary—June 10, 1822.

DEAR SIR,

In my last from Seneca, I mentioned that the Cataraugus chiefs did not arrive on the day expected. They came, however, on the succeeding day, and met in council with the principal of the Buffalo chiefs at the Seneca mission house. The talk was again read. They expressed their thanks to the Great Spirit for influencing the good Society in New York to send them a teacher. In the course of the council, it was agreed that Mr. Harris and myself should soon visit Cataraugus. We accordingly came up, and met with the Christian party in council on the next Friday. It was truly pleasing to see the animation and joy which they manifested on our arrival. They said it was a good day that had brought us together. They thanked the Great Spirit that they were permitted to see the face of their teacher. They were glad that the good Society had considered their case, as their children needed instruction; and they were much pleased with that part of the talk which mentioned the teacher's meeting with them on the Sabbath, and instructing them out of the good book, as that, they thought, was the most important of all things. They gave great thanks to the Good Spirit for his kindness to them this day, and they would do all in their power to put up the buildings and help on the work; but they would not deceive us—their hearts were pained when they thought of the opposition of the pagan party to the gospel.

The pagans held a council on the same day and determined that, as they were the strongest party, they would maintain their rights, and prevent the gospel from coming among them. They hailed us as we passed their council on our return, and told us not to bring the gospel there; adding, that if we built on their

land, they would take their axes and hew down.

During the next week it appeared important that I should again visit Cataraugus. I arrived on Friday, the 24th of May, and requested a general council of both parties. More than forty assembled at the council house. After the council was opened in the usual form, I explained to them the benevolent views of the good Society, the interest which its Board of Managers took in their welfare, and the particular design for which I was sent to them. I dwelt particularly on the importance of the instruction of their children, expressed my regret at the divisions which prevailed among them, and mentioned how much more for their interest it would be if they were all engaged as one party in seeking their own best good. The pagans replied, with much firmness, that they desired no assistance, and were determined with their own hands to prevent any missionary from settling on their lands. This decided stand of the pagans was very painful to the Christian party, who are exceedingly anxious to have schools for their children, and to be themselves instructed in the principles of the Christian religion.

At the request of the Christian party, I remained with them over the Sabbath. More than thirty met at a convenient house for worship. It was a very interesting season. To meet with the natives of the wilderness for divine worship on the Lord's-day, to see so many heathen listen with eagerness to the word of God as it was read and explained, and to witness the silence and solemnity of all present, was a scene truly animating, and one which gave rise to such feelings as I never before experienced. It was, indeed, a good day.

On account of the violent opposition of the pagans, the Christian party thought it not advisable to attempt to build at present. They expressed strongly the wish that I would place my family for the pre-

sent as near to the reservation as possible, and would at least spend every Sabbath in giving them religious instruction. Accordingly I made inquiry, and had the satisfaction to find a commodious dwelling, which was kindly offered for the summer for a small consideration. It is a delightful place, situated on a rise of ground, overlooking the reservation, about fifty rods from the Indian line, and three or four miles from the Indian village where the Christian party meet for worship. With the advice of Mr. Harris, and others friendly to the cause, I removed to this place on Friday last. Should the Board think it proper to erect buildings contiguous to the reservation, there is a gentleman here who will give to the Society land for the purpose. This would be an advantageous situation in many respects. It is within sixty rods of a grist mill and saw mill. The Indians of both parties would be glad to be instructed in the mechanic arts. I am told that there is not a blacksmith within several miles, and that a good man of that line might not only be of service to the Indians, but, if the Board thought proper, might do business enough or nearly enough, for white people, to support his family, and thereby be the less burden to the funds of the Board.

The more I see of these Indians, the more interesting do they appear. Many of them have called to see me, and some of them can converse in broken English. The more intelligent say, that God rules all things well; that he is able to carry on his own work: and that although the pagans are bitter and violent in their opposition to the gospel and to their own good, yet the Great Spirit can turn them round, and make them love good. They observe that their own party, although the smallest, is yet the strongest, because the Great Spirit is with them. I bless God that he has cast my lot here to labour among these poor Indians; that I have the privilege of meeting with them on the Sabbath, and of attempting to ex-

plain from the word of God the way of life. I ask an interest in your prayers, that I may have grace faithfully to discharge my duties, and that I may be instrumental of doing some good among the perishing heathen.

Joint letter from Mr. Thayer and the Rev. Mr. Harris—July 8, 1822.

DEAR SIR,

The Missionary appointed by the Board to this station esteems it a privilege to acknowledge the goodness of God, for so wide a door of entrance among this truly interesting people as is already presented; but he regrets to state that even yet there appear obstacles of a serious kind, which remain to be surmounted before his own wishes and the expectations of the Board can be fully realized. When the way shall be made clear for a successful commencement of missionary operations, is known only to Him "who has the hearts of all men in his hands, and can turn them as the rivers of water are turned."

You will recollect that in the last communication to the Board from this station, it was stated that owing to the violent opposition manifested by the party opposed to the residence of any white men on their lands, it was judged best by ourselves, as well as by the chiefs of the Christian party, not to commence building on the reservation for the present, believing we should subject ourselves to very serious inconvenience if we did. Considering also, that accommodations of a very superior kind could be obtained for a temporary residence without the line, it was thought to be duty not to encroach unnecessarily upon the feelings of any of the natives; and without a reconciliation between the contending parties we cannot, as yet, perceive it to be politic to push our operations within the line of the Indian country. The over-ruling Providence of God may in time render this measure proper; but at present we are afraid of the consequences, as in such

case we may so embitter the majority of the natives against us, as for ever to preclude the success of our exertions among them. We are, on the whole, disposed to think that, among some disadvantages, there would be many advantages gained by having the establishment located without the precincts of the Indian land, provided a suitable situation could be selected for the purpose; and provided also it would meet the approbation of the Board. We think that in such a case the Missionary would, in many respects, be more independent, and his influence over the natives of much greater extent, than to erect the necessary buildings on the reservation. There would be another advantage in having the children brought out of the midst of their parents, and out of the reach of many temptations and the force of pernicious examples; and, if any thing should hereafter occur, by which a relinquishment of the buildings was necessary, they would be continually increasing in value. To this may be added the hope of reconciling the opposite party to our intentions. The principal difficulty will be in procuring a cheap and eligible situation. In the last communication, mention was made of an individual who would gratuitously afford a building lot for an establishment; but on being pointed out, it is found not to be of sufficient dimensions to answer the purpose.

The Board will see, that we feel ourselves in a considerable dilemma, by not being privileged with a residence on the land, and by not feeling a sufficient freedom to commence operations without the line, without previously consulting them on the subject.

The Indians of the Christian party are exceedingly anxious to have us commence the school immediately.

We have this day attended a very interesting council with the Chiefs of the Christian party; in which they have expressed to us their entire approbation of the missionary locating without the line,

at least for the present, although they could wish that he was placed, according to the expectation of the Society, in the midst of their village and on their land; yet they hope that the measure proposed may be one great means of cooling the resentment of the pagans, and introducing something of a reconciliation. They declare, that if it is at all possible to begin the school immediately, twenty-one children are ready for admission into Mr. Thayer's family, who shall be placed entirely at his control, and kept constantly employed in those various operations which it is our intention to carry into effect. They also say, that since the Teacher and the Board have been so much disappointed in their benevolent intentions among them, owing to the *obstinacy, jealousy, and unbelief* of a part of their nation; and have incurred increased expense on their account, they are determined to do all they can to help along the good cause; and for this purpose, they have obligated themselves to furnish above 100 bushels of grain and a dozen hogs, for the support of their children in Mr. T's. family. Now, to meet this intense desire of the Chiefs to have the school commence immediately, as well as to await a more special interposition of Providence, in determining the propriety of making a permanent establishment either within or without the Indian lands, it is a question in our own minds, whether it would not be best to defer building for the present season, and rent the house now occupied by the mission family for one year, commencing with next November. The house is exceedingly large and convenient in every respect, the situation healthful and pleasant, and but a few rods from the Indian line. On this subject, we hope the Board will send us a communication as soon as possible.

CHEROKEE AND CHOCTAW INDIANS.

The American Board of Commissioners for Foreign Missions have three schools among the Choctaws, and three also among the Cherokees, and are now making preparations for a fourth school in each of those tribes. The children connected with those schools, not only receive the ordinary instructions of a school, but they are taught all the arts of civilized life. Indeed, to instruct them in all the arts of civilized life is deemed a very important part of their education. In both these tribes, much more good has been already accomplished by the missionaries, and much greater advances have been made by the natives towards civilization, than we should naturally suppose from reading the public journals. The missionaries have been exceedingly careful not to state things too favourably. Many of the Cherokees and some of the Choctaws cultivate their lands with much regularity and industry; and, in regard to their dress, their manner of cooking food, their style of building, the furniture of their houses, &c. &c. they have adopted our customs throughout. Twenty Cherokees have united with the churches under the direction of the American Board, and about 20 have united with the Moravian and Baptist churches; making 40 in the whole, besides some white men, who have Cherokee families, and besides, also, some people of colour, who live in the nation. I was told that, among these 40 Cherokee converts, there had not been a single instance of intemperance, immorality, or any thing which required discipline or reproof. A large proportion of them are adults. Some of them are supposed to be more than seventy years of age. Two of them are Cherokee chiefs, one of whom signalized himself at the battle of the Horse Shoe, and for his bravery received from Congress a rifle with a very handsome inscription on it; and the other is a man of great

authority in his tribe. I spent a night with him. In the evening he called his family together, brought forward his family Bible, read a chapter himself in English, sung a hymn, in which we all joined, and offered the prayer himself; and in the morning called upon one of the brethren present to lead in the devotions of the family. Those of the professors of religion who can read, and many who are not professors, take some religious publication, and appear to know more about the religious state of our world—about our Sabbath schools, our revivals of religion, our Bible, Missionary, Education, and Tract Societies, than multitudes in our land, who have been connected with our churches for twenty years.

I spent several nights with a Choctaw chief. He has learnt to read. He takes the Boston Recorder, the Missionary Herald, the Religious Intelligencer, and several political papers. He inquired, with a lively interest, how I had succeeded in my agency, what states I had visited, how the people of K. felt towards civilizing the Indians; and, when I had told him, he said he was glad the people of K. were becoming more civilized; and, indeed, the Choctaws and Cherokees generally appear to rejoice as much that we are coming to a better mind towards them, as we rejoice that they are coming to a better mind. The joy is mutual. This chief made many inquiries respecting Christian experience, what faith in Christ was, how a Christian felt towards the Saviour, how a Christian felt when he had an opportunity of making a good bargain, by using a little deceit or equivocation, and many other inquiries of the like nature. Ten in the evening, he brought forward, without any proposition from myself, his very elegant family Bible, and several Hymn-books, to have family worship, and the same again in the morning. He joined in singing, and his little girls, that were 8 and 10 years of age also joined, and I was told, that on

the Sabbath he would appoint lessons from the Bible and from Sabbath-School Hymns for his little girls to learn, and towards the close of the Sabbath he would hear them recite.

I spent a Sabbath at Huntsville, a very considerable town in the state of Alabama, where I found a large flourishing Sabbath-School in operation. In this Sabbath-School, I saw a Cherokee youth about 18 years of age, who had formerly attended school at one of the missions in his nation, but is now living at Huntsville with a pious family, learning a trade. He was one of the teachers in this Sabbath-School. He had under his care a class of white boys, and, when I was in the school, he was hearing them say their prayers, their hymns, and their Bible lessons, and was tenderly and faithfully endeavouring to instil into their minds the principles of virtue, morality, and religion. He gave me a dollar for the Palestine Mission—the first dollar, perhaps, he ever had in his life.

At Creek Path, I saw Catharine Brown, the converted Cherokee, whose name is so familiar to all the American churches. She greatly exceeded my expectations. No person, not even a Cherokee, who should enter the mission family as a stranger, would in the least suspect but that she was one of the mission sisters from the North. She is not darker than half of our young ladies, and possesses prudence, discretion, and apparent piety, to a degree rarely to be met with. Not five years ago, she went to Brainerd, a vain, proud, ignorant heathen girl, and used to sit on a seat with the little Cherokee girls, and try to spell "Baker," and to learn "Our Father, who art in Heaven." Now she is a Christian of no ordinary attainments and usefulness; and has been the means of the conversion of her parents, two of her brothers, and three others of her near kindred. One of her brothers has since died—died in the triumphs of faith; the other brother is studying with a view to the ministry,

and promises to be exceedingly useful to his nation. O, Sirs, a holy joy is now lighted up in the countenances of that family, which will grow brighter and brighter through the countless rounds of infinite duration. Catharine gave me three dollars for the Palestine Mission, and her earrings, which she used to wear when a heathen, which cost 12 dollars. She, with good Mrs. Potter, have been instrumental in forming among the Cherokee ladies, in her neighbourhood, a Female Cent Society. They were at a loss how to dispose of their funds. Catharine was for aiding the mission among the Osages, with whom her own nation was then at war. Others, feeling their obligations to our churches for sending our sons and daughters to instruct them, were desirous of aiding us in the education of more pious young men for the work of the gospel ministry; and they accordingly paid over their funds to the Education Society, in the state of Tennessee—a fact which ought to put to the blush the many thousands in our country who have as yet contributed nothing either for the education of our own pious young men, or for the conversion of any heathen tribe or nation on the face of the earth.

The children of those schools make much greater progress than is common in our schools; and this for two reasons: 1st. More attention is paid to them; and 2d. They go to school on purpose to learn, and not as a matter of course. To these reasons, I may also add the fact, that many children apply for admission into the schools, and repeat the application with the most pressing and affecting importunity, but are rejected, because the missionaries are not furnished with the means of supporting them; of course, the children at school feel the importance of improving their privileges, lest they should be dismissed to make room for those who will improve them better. I heard a class of little girls, at Brainerd, recite in grammar, and I have never heard

a class of boys or girls, in any school, recite better, or seem to understand the subject better, than those little girls, considering the time devoted to it. I saw also, at Brainerd, six little girls under the direction of one of the mission sisters, engaged, when out of school, in sewing; and I have never seen any ladies, of any age, in any part of our country, whatever might be their character for industry, who would sit and sew more steadily, than those little girls. They were dressed very neatly and cleanly, and made a very interesting appearance.

All the missionaries declare, that the children of their schools are more modest and affectionate, and are more easily managed, than is common in our schools. One of the teachers said, that when any mischief was done in school through the inattention or carelessness of the boys, and he inquired who did it, he never knew them to rise and say, "I didn't do it, I didn't do it, John did it;" but one would rise in one part of the house, and say, very modestly, "Sir, I did it;" another would rise in another part and say, "Sir, I helped him;" and then tell all how it was done, with as much sincerity, and honesty, and penitence, as you could desire. There is much of this sort of frankness among them.

I went into the school at Elliot, and said to the boys:—"Many of the children at the North are saving their money to establish schools, and procure books

for the Choctaw children; I expect myself, to go to Jerusalem, to establish schools for the poor ignorant children there, and I want you should become civilized and pious, as speedily as possible, that you may not only support your own schools in the Choctaw nation, but may aid me at Jerusalem, and may aid in sending the blessings of civilization and Christianity to the Chickasaws, Creeks, and other heathen tribes, and may also yourselves be prepared to go as missionaries, teachers, mechanics, and farmers." The boys took the hint, and soon after I went out, they brought me a donation of above 13 dollars for the Palestine Mission. They obtained the money in this way:—when they are out in the field every morning in the week by such a minute, or when they have committed certain lessons in school, they are entitled to a certain premium; and when they fail, they forfeit something. There is, of course, debt and credit. Some had 50 cents placed to their credit, some more, and some less. All they had, they brought me; and some, who had recently paid away their ticket money to purchase a spelling-book, or Testament, or some article of clothing, came to the Instructor, and begged him to advance as much money for them, as they could earn in this premium way, in three, four, or five weeks.

MISCELLANEOUS.

From the Christian Herald.

BEN. THE SAILOR.

ON a Sunday afternoon, as the sailors were proceeding from the mission-house at Poplar, a sailor was stopped with, 'halloo, my lad, we are just going to meet such as you. Come along my fine

lad,' (his jacket having been taken hold of.) 'What to do?' said the sailor. 'A high meeting for sailors. Come along, we shall be too late, and you will not be able to get in.' (*Oaths.*) 'What's it all for? is there any thing to drink?' 'No, but something to eat.' (*Oaths.*) 'I've got no money—I've not received my

wages yet; I shall have them to-morrow.' 'There is nothing to pay, my lad; I'll take care you shall go in, so come along.' He returns a little way, and stops. (*Oaths.*) 'But where are you going to take us? Is it to advance seamen's wages?' 'Good wages given—full wages paid, my lad, by the best of masters; come along, we shall all be behind.' He goes, and was taken to the chapel appointed for the sailors' service, and remained the whole time astonished and confounded. At the conclusion of the meeting, the usual mode of shaking hands with all sailors took place, and they parted. Nothing was heard or seen of this sailor till the 11th of November. After the service had concluded at Cotton-street, Poplar, he was observed pressing through the crowd with great eagerness to get out, and speak to the person who had stopped him in the street *five months* since. With a countenance the most cheerful, and both arms extended to shake hands, he cried, 'I am glad to see you: thank God, I am arrived safe. He was invited to the mission-house. On his way, he related many deliverances, which he had experienced from God on his voyage home, which he never thought of in such a way before. He seemed deeply affected at the Lord's goodness to him. He took tea with the sailors; and when they were going to start round the neighbourhood with tracts, and to invite all they met to the evening prayer-meeting, he was asked, whether he would go on the mission, he replied, with great humility, 'I am willing to do any thing for God.' He was supplied with tracts, and not only started on the mission with the pious sailors, but was very active and earnest.

On the 18th of November, as the sailors were going down to Poplar, he was seen standing in the street neatly dressed in clean white trowsers, ready to go on the mission with his brother sailors, and pick up wanderers in the highways. 'I was waiting for you,' he cried; 'I

thought you would not be long.' Every sailor on the mission gave him a few tracts, and he was again put in full commission; and proved his sincerity by the affection and ardour with which he pressed Sabbath-breaking sailors to go with them to the house of God.

BEN'S SHIPMATES AT POPLAR.

'I have always boarded in Poplar when I have arrived in this port,' said he, 'and I know many boarding houses; and some of my shipmates, with whom I sailed last voyage, are stopping at them. I will go and show you them, perhaps we may pick up some of my old messmates.' 'Thank you, Ben. Come, my lads, let's go with him.' As they entered the first boarding house, they saw seven sailors smoking, but quite sober. 'Well, shipmates, I see you are all enjoying yourselves after dinner—I am glad to see you all arrived safe after the late gales'. 'Thank you, sir,' said they. 'Now my lads, I expect every one of you will go with us.' 'Where to?' 'A meeting for sailors, my fine fellows. Come along, my lads, put on your jackets, and loose your topsails.' (Several sailors now passed the window on the road to the chapel.) 'Look there, my lads, how they are all flocking to the sailor's meeting. Bear a hand, down with your pipes, and make sail.' 'What is it all for, master?' Ben, the sailor. 'Why, Jarvis, it is a sermon to be preached to sailors at Cotton-street chapel, and you know how God has delivered us on our passage home; and we can't do better than go to the house of God, Jarvis.' 'It is all well enough, Ben, but I want to go to the London docks when I have finished my pipe, to see an old shipmate, that I sailed with, that's just come in, or I would go with you.' 'Now, Jarvis, you know the hours of the docks, and if you get in, you will not be able to get out, and that's only an excuse; you had better come with us. Bill, will you

go?" "I don't care, Ben, if I do. How long will it be before it is over?" "Not long my lad. Come, all of you; we positively will not go without you. (Inquires a sailor's name without a jacket, and learns it is Tom.) Come Tom, get your jacket bent upon your yard arms, and come along with us." Tom starts and bends his jacket. Ben intercedes with the others, and at length they all come, except one; and he had no clean shirt, or he would have come. Ben takes them himself to the chapel, and, going down the street, points out to the pious sailors another boarding house.

REMARKS OF A CHRISTIAN NEGRO.

Yesterday morning, when you preach, you show we that the law be our school-master to bring us to Christ. You talk about the ten commandments. You begin at the first, and me say to myself "Me guilty!"—the second: "Me guilty!"—the third: "Me guilty!"—the fourth: "Me guilty!"—the fifth: "Me guilty!" Then you say the sixth—*Thou shalt not kill*. Me say, "Ah! me no guilty! me never kill some person." You say, "I suppose plenty people live here, who say—'Me no guilty of that!'" Me say again in my heart, "Ah! me no guilty." Then you say, "Did you never hate any person?—Did you never wish that such a person, such a man, or such a woman, was dead?"—Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart and say, "Me the same person!" My heart begin to beat—me want to cry—my heart heave so much me don't know what to do. Massa, me think me kill TEN people before breakfast! I never think I so bad. Afterward you talk about the Lord Jesus Christ, how he take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. © Massa! I have trouble

too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose he no save me, I shall go to hell for ever.

TENDERNESS OF CONSCIENCE.

Went to see a sick communicant. When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind, to tell me. He answered—"Them words you talk last Sunday live in my heart." (The text was Rev. iii. 19.) "I went to Freetown, some time ago; and met with some of my country-people, who live there. They make me come to their house. I eat with them; and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me, the same time; but I no mind that. Then them people do very bad—they curse, they drink, and do very bad. They tell me to stop all night. I no like it; but, bye and bye, I stop: and, Oh Massa! what plague me much is, I laugh when they talk bad. Next day I go home: and Oh! how my heart strike me when I go in the road; and, when I come home, I get sick. God punish me for that: and since that time I been sick. Sometimes, I only strong enough to go to church; but I get no peace in my heart, when I hear the word of God. All is against me." Here he began to weep again; and I perceived that his illness was caused by grief. I tried to point out to him the tenderness of the father, after having punished his child; and that our heavenly Father, in like manner, mercifully, through the Saviour's merits, receives his children and forgives their backslidings freely.

POETRY.

From the Evangelical Magazine.

REMEMBER ME.

A PARAPHRASTICAL PARODY.

Remember me, when far away
 You journey thro' this world's wide waste.
 Remember me at early day,
 Or when the evening shadows haste.
 When high the pensive moon appears,
 And Night, with all her starry train,
 Gives rest to human hopes and fears,
 Remember I that rest ordain.

Remember me whene'er you sigh,
 Be it the midnight's silent hour;
 Remember me, and think that I
 Return thy sigh, and feel its power.
 Whene'er you fear I'm far away,
 Or when you bend the pious knee,
 Or when your thoughts to pleasure stray,
 O then, dear friends, Remember me.

Remember me, the Saviour tries;
 Whoever kindly thinks on thee,
 Remember me, your sacrifice,
 Who lov'd you from eternity.
 Whene'er you think on *what you were*,
 Sad, hopeless slaves of misery,
 And then consider *what you are*,
 Oh then, dear friends, Remember me.

Remember me, whene'er you sigh
 O'er frail humanity's deep throes;
 Remember me and think that I
 Sunk under far, far deeper woes.
 Whene'er you think on human friends,
 Who flatter only to betray,
 Who kiss, and sell their dearest friends,
 Oh then, ah then, Remember me!

Remember me, whene'er you sigh
 O'er millions born to sin, and groan;
 Remember me, and think that I
 Sustain'd a world of sin alone.
 When high the waves of trouble roll,
 In seas of deep adversity,
 Think of the floods that whelm'd MY soul—
 Remember dark Gethsemane.

Remember me when men oppress,
 And slanderous tongues traduce your name,
 Remember my extreme distress—
 The rabble's sport, the soldier's game;
 Under fell persecution's thrall,
 And hard oppression's iron band;
 Then think on Herod's judgment-hall,
 Remember Pilate's blood-stain'd hand.

Remember me, when rebel Sin
 Resume his hateful sway again;
 And hosts of foes arise within,
 Whom you once hop'd had all been slain.

When the base world, with all her wiles,
 Her meretricious charms display,
 And Satan's angel form beguiles,
 And draws thee from the "narrow way":

Oh, then, remember what it cost
 The Saviour to redeem thy loss;
 Shall all his pains and tears be lost?
 Wilt thou re-nail him to the cross?
 To save thee from thy three-fold foe,
 He left the bosom of his God;
 Groan'd out a life of toil below,
 Then breath'd away his soul in blood.

Remember me, whene'er you sigh
 Under your heav'nly Father's rod;
 Or when that awful hour is nigh
 Which summon's man to meet his God!
 When flesh and heart together fail,
 Verging on dread eternity;
 And hosts of fiends your soul assail,
 Ah, then remember Calvary.

Remember me, when life's last hour
 Of sin and suffering hastens nigh;
 Remember Death then lost his power,
 When I breath'd my last painful sigh;
 When the dark passage thro' the grave
 Eternity's dread secrets bare,
 Remember then my power to save—
 Remember, thou shalt meet me there J. H.

Lines occasioned by hearing a Person ask with apparent correctness, "What is the World?"

What is the world?—A gloomy scene,
 Where, if a spark of joy appears,
 We soon extinguish it by sin,
 Or hide it by our guilty fears.

What is the world?—Deception's field,
 Adorned with flow'rs of various hue,
 Which though a pois'nous scent they yield,
 Appear so beauteous to the view,

That fascinated mortals steal
 The tempting baits with eagerness,
 Nor think of danger till they feel
 Their deadly influence in distress!

Then oft with mental agony,
 Which language and conception fail
 Correctly to describe, they fly
 To hide in Death's terrific vale.

Such is the world to Reason's eye,
 When purified by grace divine!
 But though so full of misery,
 Some beams of glory through it shine,

And gild the narrow path that leads
 (Though 'tis, alas! too seldom trod)
 The humble penitent, who pleads
 Messiah's merits, up to God!